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WEEKLY REVIEW.

—The Roman Catholic Bishop of Bombay declined the invitation to be present at the laying of the foundation-stone of the Prince's Dock, because of the Masonic demonstrations of the occasion. It is very strange that that particular body of professing Christians who have most to do with secret orders and vows of inviolable secrecy, should be uncompromisingly hostile to the Freemasons. We believe that true Christians are bound to be lights in the world, holding forth the word of life, being children of light, children of the day, and we do not see how they can consistently become members of a secret order. If the things so guardedly kept secret in Freemasonry are true and good, they ought to be communicated to mankind generally; if they are such that men lose nothing by the withholding of them, then they are surely not worth the trouble of keeping, and the mysteries all sink to the level of child's play. The prayer that was offered at the laying of the foundation-stone by the District Grand Chaplain, was remarkable for the absence of that name in which alone Christians are commanded to pray, and for the refusal to renounce which so many have laid down their lives. Of course, the introduction of that name would not have been agreeable to the associated Masons who are Hindoos, Parsees, Mahomedans or infidels; but that does not seem to relieve our difficulty. Christians are commanded to do whatsoever they do, in the name of the Lord Jesus; and any organization in which this is not allowed is not, in our opinion, one for Christians to identify themselves with.

Every thing is "grand" about Masonry. In the procession were Grand Tylers, Grand Stewards, Grand Pursuivants, Grand Organist, Grand Director of Ceremonies, Grand Architects, Grand Secretaries, Grand Registrars, Grand Wardens, Grand Deacons, Grand Zend Avesta Bearers, Grand Bible Bearers, Grand Masters, Grand Sword Bearers. Men that are ordinarily seen pursuing some sufficiently humble occupation, on Masonic occasions are discovered to be grandees, and are seen arrayed in grand costume. In all this we do not see that the appeal is to what most needs to be developed in man, but to something very different. Of course, these remarks will be considered very offensive, and we have no pleasure in running counter to the sentiments of many; but we feel constrained to bear this testimony.

—The *Friend of India*, writing about Dr. Newman, says:

"With child-like and touching simplicity he writes (p. 239),—'People say that the doctrine of Transubstantiation 'is difficult to believe: I did not believe the doctrine till 'I was a Catholic. I had no difficulty in believing it, as 'soon as I believed that the Catholic Church was the oracle 'of God, and that He had declared this doctrine to be part 'of the original revelation.' The position is quite intelligible, but very mournful and humiliating. If the Church were to declare that Christ was never incarnate and was never crucified, Newman would believe it because the Church is the oracle of God. No man knew better than he the history of the Transubstantiation controversy in the Church: but the Church assured him that the Apostles held the Dogma. And if the Church were to tell him to accept any other historic delusion, he would do so at once in the same way. There is something very mournful in the spectacle of a great mind's disloyalty to what is true. 'I do not know what is true,' says Newman, 'and I despair of finding it, but the Church does. I give up my search and enter her bosom. She may tell me that there is neither sun, nor moon, nor star, nor men, nor angels, nor world to come, it will all be true. In 1841, in my Tract 90, I called the mass 'that shocking doctrine.' Now in 1845 the Church tells me the Apostles held it, and it is no longer shocking, but true.'"

"I do not know what is true," says this devotee of Rome. We fear he is not in the way to know it. Writing to Christians generally, the Apostle John says, "I have not written unto you because ye know not the truth, but because ye know it." And he commands them to try the spirits. "He that followeth me shall not walk in darkness, but shall have the light of life," says Christ. "Though we, or an angel from heaven, preach any other gospel unto you, than that which we have preached (says Paul), let him be accursed." If the apostle Paul himself should come preaching, we are bound, before we receive what he says, to compare it with his recorded teaching, with the word of God, and reject it, if it be not consonant therewith. I know not the truth, but the Church does, says Newman. Well, what is the Church, but a collection of individuals, a collection of Newmans, if you please, and it is rather a pitiable sight to see each of these conscious simpletons relying upon the other conscious simpletons, to see them blankly seeking in each other's faces the truth. Rather put it thus; the true Church of Christ is a union of individuals, each of whom has the word of God, all the promises, the throne of grace, Christ as his righteous Advocate and Shepherd, the Holy Spirit to guide him into the truth, with Christian brethren more advanced than himself to show him his privileges and exhort him to avail himself of them. So, he that is least in the kingdom of heaven, the Gospel dispensation, is greater than the greatest of the old prophets, because of his privileges.

—The Rev. Mr. Hinkson, Principal of the Bombay Diocesan School, has been conspicuously before the public this week, in consequence of a charge brought against him of assaulting a police inspector while the latter was engaged in the performance of his duty. Mr. Hinkson was driving a dog-cart, the Rev. Mr. Polehampton, Chaplain, being seated by his side. It was the day of the Prince's landing, and just at the time when the Prince was expected in Byculla, and orders had been issued and published that carriages should not be driven on the Parell Road. The assault arose out of the endeavour of Mr. Hinkson to drive on that road, and the efforts of the police to make him go to Clare Road. Mr. Burritt seized the horse, and Mr. Hinkson struck him twice with his whip. Two inspectors of police and a member of the preventive service swear that Mr. Hinkson used profane language. Mr. Hinkson says that what he said was, "You are an impertinent scoundrel, how dare you seize my horse?" Mr. Hinkson was fined Rs. 120. He says in the *Bombay Gazette*:

"I do not complain of the very excessive fine imposed upon me for acting in self-defence when attacked upon a public road, but I think it necessary to make this statement in justice to my own position and my sacred calling."

We think it would have been more becoming in Mr. Hinkson to have publicly professed his regret that he should have even seemed to be resisting public officers engaged in the performance of their duty, who would have been unfaithful to their charge if they had allowed him to proceed, and if he had tendered an apology to the official whom he had addressed in such insulting language. His view of what is due to "his position and his sacred calling" certainly differs from ours.

—Mr. Moody was to commence his work, not in in Brooklyn, as at first proposed, but in Philadelphia, Oct. 31st.

—At the recent Church Congress in England, the Earl of Harrowby said:

"There is no difference between the Romish confession and sacramental confession as practised largely, I do not know by how many, but by too many of the priests of our Church. I would say to my brethren and sisters present, I would say to all the laity—Beware, above all things, of auricular confession. If you wish to undermine the purity of your households, if you wish to undermine the manliness of the English character, if you wish to undermine the Protestant reformed religion, if you wish to prevent a man from consulting his Bible and his conscience—then sanction auricular confession."

—Besides the article already noticed by us, the *Indian Evangelical Review* for October contains articles on the following subjects: The Karens as a Race, by Rev. E. B. Cross; The Responsibility of the Heathen, Rev. J. Kennedy; Evangelists and and their Work, Rev. J. M. Thoburn; Canarese Lullabies, Rev. J. C. W. Gostick; History of Protestant Missions in India; Theological Schools in our Indian Missions, Rev. L. Bissell, D. D. These are followed by Notes and Intelligence and Book Notices.

Dr. Bissell believes it to be better that "the best men in any Christian community should be well instructed in Bible truth and then set to teach the rest." He says that it is in the effective use of the language of their own people that these Native pastors will find their usefulness and power, and he would therefore have the principal part of their instruction in their own language. He would also have them pursue their studies where they will have constant practice in reading, writing and speaking the vernacular. This article abounds with excellent suggestions, well worthy the attention of missionaries generally.

—The First Prince of Travancore has written to the *Englishman*, recommending that the execution of criminals should take place under chloroform. He seems to think that the end proposed in dealing with murderers is simply to put them out of the way.

"The 'drop' adaptation of the gallows is said to secure instantaneous death. If it is thus plain that penal legislators do not contemplate physical suffering as an element of true punishment, and if it is also plain that civilised society steadily and practically aims at the minimising of such suffering, it appears to me advisable that one more step should be taken in the case of capital punishment."

The question before legislators is not, what shall we do with our criminals? Law comes before transgression. Penalty is deterrent, and is successful only as far as it is so. The people of this country attach very little value to life, but have a great dread of pain, and it is possible that our legislators have not given due consideration to this.

—We have been favoured with a copy of a nicely got-up edition of the Rev. Dr. Wilson's Lecture on the Religious Excavations of Western India, delivered some time ago before the Mechanics' Institute. The preface to this Lecture is dated Malabar Hill, Bombay, November, 1875.

—The seventy-first Report of the British and Foreign Bible Society, takes us round the whole world, shows us all the kingdoms of the world in Europe, Asia, Africa, America, Australia, Oceanica—not to reveal the glory of the several kingdoms, but to show us the all but universal spread of the word of God, which liveth and abideth for ever.

—H. R. H. the Prince of Wales returned from Baroda on Wednesday, and went on board the *Serapis*. He landed on Thursday and visited Sir

Munguldas Nathoobhoy. The papers speak eloquently of the display of wealth and magnificence that met the the eye of the Royal visitor in the house of this successful merchant of Bombay. Lest H. R. H. should think that a seat at the Council Board or the friendship of distinguished Europeans had influenced in any degree the orthodoxy of this staunch Hindoo, Sir Munguldas presented the Prince with a copy of a book in three volumes entitled "Exploits of Seven or Eight Incarnations of the God Vishnu." His thought may have been to moderate the pride of the heir-apparent by showing how absolutely England had been left out of all the counsels of the gods, whose incarnations were all for the Hindoos, the rest of the world being simply *Mlecchas*, the refuse of humanity, of no sort of account religiously. The Prince re-embarked and sailed the same evening.

—Mr. Lee-Warner, C. S., Under-Secretary to Government, was on Wednesday mobbed by Parsees in one of our most crowded streets. Sixteen of them have been identified and arrested, so that there would seem to have been a score or more of Parsees attacking a solitary European with no little ferocity, and keeping it up as though they intended to despatch him. One of them brought a chair from a neighbouring shop to strike him with, fists, canes, and the like not being found sufficient. The wonder of it is that he came out of it without broken bones. Of course there must have been provocation. A shigram-driver would not make room in the road, and Mr. Lee-Warner struck him with his whip. The Parsees were returning from a funeral.

WEEK OF PRAYER FOR YOUNG MEN.

We reprint the notice of Special Services for Young Men to be held next week. The announcements for Thursday and Saturday are altered. The following is the programme:

Monday, 29th, Falkland Road Hall.
Tuesday, Free Church, Esplanade.
Wednesday, St. Andrew's Church, Fort.
Thursday, Baptist Church, Bellasis Road.
Friday, Young Men's Christian Association, General Assembly's Institution, Calbadavie.
Saturday, Girgaum Mission Church.

These services commence at 8 P. M.

The Rev. Mr. Hard of the Methodist Episcopal Mission, Madras, and the Rev. J. E. Robinson, Secunderabad, lately visited Bellary, and during three weeks preached the Gospel with glorious results. Between 50 and 60 persons professed conversion. The following letter from Mr. Robinson gives an interesting account of this work of grace:—

We have estimated and contracted for a pendall, 50 by 25, to be built immediately, and the funds for the building and its furniture are already promised, so that in four weeks it will be ready for use. A special feature of the work has been the delightful open-air moonlight services, at which many sought and found the Saviour. Being denied the further use of the Penny Reading Room, we arranged for holding the meetings in the school-room.

When the hour of assembling arrived, we found that the peon who held the keys had strangely disappeared. A friend placed his house at our disposal, but finding it far too small to accommodate the numbers gathered, we resolved to hold the meeting in the open air. I shall never forget the opening service. Three sides of a hollow square were formed by occupants of chairs brought from the houses in the neighbourhood, The speakers stood in the centre, flanked by huge rocks, on which a great many natives had planted themselves. Outside the square were ranged gharries, which afforded comfortable seats for their owners, and from which prayers were offered and testimonies given. The moon seemed to shine with unwonted brilliancy, and we noticed that when the service began, it broke away from the clouds which partly obscured it. The four meetings held while the moon favoured were very blessed indeed. One night seven sought the Lord; another night six were forward for prayers, kneeling on the sward at chairs placed for the purpose. The people enjoyed these meetings very much, and none were more successful. I might also add that I never attended meetings in which the worshippers were more decorous or apparently devout, or in which the people gave more solemn attention to the words of the preacher. I should say to evangelists, "Take notice." Why should not these glorious moonlight nights be used for the furtherance of the Gospel?

On Sunday morning we organized the Bellary Methodist Episcopal Bible School, under very encouraging circumstances. The Secretary's report shows a total of 41 teachers and scholars, and a grand prospect for rapid growth. Sabbath evening was a very precious season. As we came to the Lord's table to commemorate His dying love, we could not but feel deeply grateful for what He had wrought amongst us in a few days. Many whole families, unbelieving husbands, erring sons, and careless daughters gathered into the fold.

One young man, whose wife accepted the Saviour on Saturday evening, went away at the close of the sermon so powerfully convinced, that he came all the way back from his home, bringing a Christian friend with him, for the purpose of seeking Jesus that night. He went to his house justified and rejoicing. This is one of several such instances where God owned and blessed the simple presentation of "Christ and Him crucified," as a present and all-sufficient Saviour for poor weary sinners. To Him be all the glory.

Bro. Jeffries of Bangalore is appointed the preacher, and so remains there permanently. I shall visit it once a month regularly.

The following extract from a sermon preached by the Chaplain of Belgaum, Rev. Mr. Walford, has been sent to us, with introductory remarks. With reference to the subject of prayer, it is to be observed that while Scripture directly encourages united prayer, it even more strongly affirms the necessity of private prayer, and on the whole leads us to believe that the united prayer which prevails is the prayer of those who in their own closets are accustomed to offer prevailing prayer to God.

It is much to be wished that the Government Chaplains who are intrusted with the responsible and sacred duty of addressing large military congregations, would more often aim at interesting, as well as instructing the soldiers, since they attend 'parade' service under constraint, and therefore cannot be expected to regard the sermons usually delivered for their benefit, as anything but a 'weariness.' A course of lectures such as those recently delivered at Belgaum on the Book of Daniel, illustrated by reference to passing events or to matters of historical interest, which are familiar even to the least instructed in the ranks, will be found, we believe, to arrest attention, and to go far to relieving the 'parade' service of much of its irksomeness and of that irreverence which is a natural consequence of it. In the course of the lectures referred to, the preacher has been naturally led to dwell upon the duty and value of prayer, and more especially united intercessory prayer.

"This subject is happily illustrated by a reference to recent occurrences, which afford an unquestionable proof of the power of intercession, and supply an answer to the sceptic's doubts. Why indeed should they say among the heathen, 'Where is now thy God?' . . . . . If the effectual fervent prayer of one righteous man availeth much, think you not that our *common* prayers, offered by the five or six hundred worshippers in this House of Prayer, must, find an answer more certain and more full of blessings, than those we utter with faint and feeble voice in the silence of our own chamber? Daniel was well assured that some practical benefit would result to those who, in reliance upon God's own promise, and obedience to His will, join in making common supplication for their common needs, and with one voice thank Him for their common mercies . . . Daniel, in his perplexity and fear, was not satisfied with kneeling alone, where his open windows looked across the broad flowing Euphrates towards his beloved Zion. He needed the strength of sympathy, and that more powerful aid than any which human arm or human wisdom could afford. Accordingly, he rested not until he had communed with his three fellow-captives in the palace, and had joined their petitions to his own, in 'desiring mercies of the God of Heaven concerning the king's dream, and the interpretation of it.' And we know how their united prayers were heard and answered . . . . . and does any here present doubt the power of intercession? Does any scornfully ask, as he enters this Church to day, 'Who will shew us any good, any real tangible benefit, from public worship and from united supplications?' I would ask him for a moment to turn his thoughts to events which are occurring around us—almost in our midst—to the welcome which to-day is awaiting the Royal Prince who for the first time visits this distant portion of the vast empire which will one day own him as its king. And then let him recall occurrences of just four years ago—the national anxiety, the terrible suspense: all England trembling for the endangered life of the Heir to the British Throne. Let him picture to himself that solemn scene, for ever engraven on a loyal people's memory, when uniting with their Sovereign in her son's distress, the nation with one voice, though in various tones, from various lands, entreats the mercy of the Most High, and prostrate before God in common prayer beseeches Him who orders all things in heaven and in earth, that it may please Him to avert the impending calamity. And as he remembers thankfully the scarce-hoped-for issue of that momentous crisis, and realizes that his life, restored from the very gates of death, is simply and as a fact beyond dispute the answer to a Christian nation's prayer, he will acknowledge, not only that at heart is England found to be a God-fearing people, but also that the God whom we worship, the Redeemer whom we adore, is one who heareth prayer. Happy indeed are the people that are in such a case: yea, blessed are the people who have the LORD for their God!"

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FILIOQUE.

Dr. Schaff, writing to an American paper, says:

"The recent Bonn Conference has called from the grave of history, and clothed with fresh interest, a controversy which for ten centuries has kept separated the two largest Churches of Christendom. It was a bold idea to settle in a few days what the Ecumenical Councils of Lyons and Florence, and a library of learned works, were unable to settle. Next to the claims of the Papacy to universal dominion, which the Eastern Church never acknowledged, the question of the procession of the Holy Spirit was always the chief article of difference between the Greek and Latin communion. The former maintains the *single* procession of the Spirit from the Father *alone*; the latter teaches the *double* procession of the Spirit from the Father *and the Son (filioque)*. The connection of this theological dispute with the hierarchical motives and aims, defeated all attempts at a solution. But without Rome and the Pope, a solution seems possible, as the Bonn Conference has shown."

The controversy above referred to deserved all the ridicule that a Gibbon could pour upon it. It is absurd to suppose that our Lord, in his last conversation with his disciples before his death, intended to teach them some profound metaphysical truth about the eternal procession of the Holy Spirit. Nothing in the world could be more practical than the whole of that discourse. The word, *proceedeth*, in John XV. 26, has served as a basis for a reversed pyramid of speculation of a most portentous character. "The Spirit of truth, who proceedeth from the Father," says Jesus in that place. Upon this the mysterious doctrine of the eternal procession of the Holy Spirit, always emanating from the Father, or, as some say, from the Father and the Son. The word *ekporeuomai* is abundantly used in the New Testament; it means to go out from, issue from. E.g. "This kind *goeth* not *out* without prayer and fasting. Our Lord seems purposely to vary the expressions used, so as to hinder the attempt to construct any metaphysical theory out of his words. He has distinctly before him the state of mind of his disciples, and he uses language that is best calculated to convey the truth to their apprehensions. We are to put ourselves in their place: endeavour to conceive how difficult it would be for them, 1st, to see in the visible man-like Christ before them a divine Being; 2nd, to know that this divine Being, while distinguishable from the Father, is no rival to the Father, but is one with him; 3rd, how the work of Christ can be carried on by the Holy Spirit, Jesus not being physically present; 4th, how the unity of the Godhead should still be maintained. His aim is to infuse courage into them, so that they may not utterly fail when he is seized and put to death by the Jews, but look forward to the promised advent of the Spirit, as to a light shining in a dark place. So he says: "I will

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pray the Father and *he shall give* you another Comforter, that he may abide with you for ever." Again: "The Holy Ghost whom the Father *will send in my name.*" Again: "The Comforter, whom *I will send* unto you *from the Father*, even the Holy Spirit, who proceedeth from the Father." Again: "*I will send* him unto you." Again: "When he, the Spirit of truth, is come, he will guide you." Here we have five different ways of putting the matter, as if for the purpose of excluding any peculiar theory about the mode of being of the Spirit. We learn from the different expressions, that as Jesus had been sent of the Father, so the Spirit of God is sent of the Father on the ground of Christ's work in atonement and intercession. Such expressions as 'came forth' 'go to' (John XVI. 28) have reference to our apprehensions of things. All the Godhead is always really present in all places. But sin has come in as a veil between the minds of men and God. In coming to the knowledge of Him we conceive of Him as enthroned in heaven, and the aim of revelation is to bring him near to the believing heart. Hence the necessity of language adapted to these conditions. Where there is divinity, there is the whole divinity. There are not three omnipotences, three omnisciences, three divine wisdoms. Neither can omnipotence nor any other perfection of God be divided by three. When the Spirit of God comes to us, all the Godhead comes, just as in Christ is all the fullness of the Godhead. But things in revelation are made easy for our faith. A child cannot climb steps that are severally very high. Many Christians scarce dare to believe at the first that the Holy Spirit, who is leading them, is God; they know the guidance to be divine, but think of the agency as of the nature of an influence.

To think now that great bodies of Christians (?) should have been violently wrested from one another and made to hang for ages like frowning cliffs over against one another, on a question relating to the eternal procession of the Spirit! The question of questions, that upon which every man's salvation depends, is this: Are you led by the Spirit? Do you bring forth the fruit of the Spirit, love, joy, peace, faith, meekness, temperance. No man can call Jesus Lord, except by the Holy Spirit. He that soweth to the Spirit shall of the Spirit reap life everlasting. Men show plainly that they know nothing of the Spirit and know not Christ, when they presume to excommunicate one another on the ground of some particular theory regarding the procession of the Holy Spirit.

WHOM HE WILL, HE HARDENETH.

THERE is much in the Scripture about the hardening of the heart. By hardness of heart we commonly understand that state of heart in which men are unaffected by the sufferings of others; just as by tenderness we indicate a peculiar readiness to be affected by another's sufferings. The expressions used in the Bible do not exclude this application, but they signify a good deal more. Hardness of heart, in God's word, means insensibility with regard to God; and as the same word teaches that God is the source of all good, it is evident that this kind of insensibility must be regarded as an evil not to be exaggerated. Hardness of heart is symbolically described as blindness, deafness, deadness of the senses generally. As a blind man sees not and a deaf man hears not, so the man whose heart is hardened towards God, is unaffected by the appeals and warnings and invitations and descriptions of the word of God.

Now this is the case of men generally. Men are without God in the world. They are, by nature, dead in trespasses and sins. In a thousand ways God appeals to their spiritual nature, but in vain. This is, in fact, the normal condition of the sinner. This does not hinder him from having religions, but they are of his own devising, and do not bring him a humble suppliant to the feet of the one living and true God. And we are expressly told in the Book that no man is delivered from this hardness, and made apt to hear the voice of God, the voice of the Good Shepherd, except as he is influenced by the Spirit of God. See 1 Cor. ii.

Have ye your heart yet hardened? said Jesus to his disciples on one occasion. Having eyes, see ye not? having ears, hear ye not? how is it ye do not remember? He was much displeased with them because they were so slow to avail themselves of the divine help brought to them, to deliver them from their natural deadness to the truth.

Hardened through the deceitfulness of sin, is an expression in Hebrews, full of significance. The measure of a man's hardness, is the measure of his subjection to sin. One of the ways in which sin promotes this hardness is by praising men for a pseudo-sensibility that has tears to shed at the picture of woe, real or fictitious, while the actual help that is needed is withheld.

Now if this hardness of heart is common to man and characteristic of all who continue in sin, why are we startled with the declaration that God hardeneth whom he will? If a tender heart (Godward) is from God alone, are we not shut up to the conclusion that the hardening which is attributed to God (in Rom. ix. 18) can only be in the case of those whom God has softened? The reference to Pharaoh in the immediate context shows that it must be so. When we read the chapters in Exodus that contain the particulars of God's dealings with Pharaoh, we find these things:

The heart of Pharaoh was perfectly hard at the outset. He refused point-blank to let the Israelites go. Who is the Lord God that I should obey him? Afterwards God put forth his power, more and more severely, till a point was reached at which the stubborn heart of the king gave way; he consented to the departure of the Israelites. When the scourge was removed, the manifestation of God's power withdrawn, then the heart of Pharaoh returned to what it was before. Again, and in a more awful manner, the power of God was displayed; and again, the king became alarmed, his pride gave way, and he agreed to the demand of Moses. Moses prayed God for him and the scourge was removed. Then the king recovered his audacity, and imagined he could still brave it out; he withdrew the permission. More terrible plagues followed, but the result is the same to the end of the narrative. Even after he had given the final permission for the exodus, he changed his mind and pursued the retreating host to his own destruction. Now the hardening of his heart was in every instance brought about by the suspension of judgment, the cessation of the plague; in other words by the mercy of God. Thus iron is hardened by being taken out of the fire. Hardness is its natural condition; put into the fire it is made soft and malleable; taken out of the fire it becomes hardened again. God may harden a man by graciously restoring him to health from an illness which threatened to be fatal; at the apprehended approach of death, the poor man had sought the Lord with tears and many promises; but when he recovers he re-assumes his former indifference.

In Exodus, ix. 34, 35, we read:

"And when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more and hardened his heart, he and his servants. And the heart of Pharaoh was hardened, neither would he let the children of Israel go."

Here we see that Pharaoh hardened his own heart, and that in this especially was his sin. The idea that God assisted Pharaoh to sin, or exerted any influence in his heart to make him disobey, is equally preposterous and unscriptural. It is evident that God hardens men by ceasing to exercise some influence that tended to soften them.

The question remains: What are the circumstances or conditions that induce God to cease to exercise such influence?

A SUNDAY-SCHOOL EVANGELIST FOR INDIA.

1. *The system wanted.*—The deepening interest in the Sunday School cause both demands and provides increased facilities for bringing the gospel to the young. Some time ago a few Missionaries discovered that native children could be collected for religious instruction almost as easily as those of London. Sunday schools multiplied in that Mission. Thousands of boys and scores of girls from the schools or the streets, gathered each Sunday. They learned of the creation, the deluge, the birth of Christ and other historical facts of the Bible. The miracles, parables, and many of the moral and spiritual teachings of the Old and New Testaments were studied eagerly. Bhajans and hymns they sang with euthusiasm. A Moulvie told the writer that his neighbors complained that their sleep was disturbed by the nightly singing of the children. A boy of ten years was in the Sunday school in the morning, and at midnight the Master called for him. Lying half conscious between two worlds he sang the popular bhajan: "Kyun mana." The words, "Yih to hai jaisé pane ki dhara," fell slowly from his lips, and with the sentiment of the song his life as a stream flowed away. The work grew upward into popularity and downward into hearts. A leading station held a Sunday-school picnic and concert. Several schools with banners, mottoes and songs, marched together to a royal garden. About a thousand persons, heathen and Christian, joined in this rare scene. "*Isai mela*," the natives styled it. At the next conference of that Mission a zealous missionary of another church visited them for the purpose, as he stated, of learning the secret of the Sunday School movement. He learned it. Are there not scores of earnest workers who would be glad to receive hints from experienced and practical leaders? Are there not devout men and women in almost every station in India who would gladly engage in Sunday instruction of the young if properly directed? Do we not need a Sunday-school evangelist to canvass the land, arousing a greater interest in Christian hearts and giving direction to willing hands? In other countries ministers or laymen have done untold good by laboring in this capacity. They are usually called *Sunday-school Agents;* and are either undenominational, as those of the Sunday-school Unions, or directed by different churches. Our first need in India is one acting upon the former plan. All Churches, Missions and independent laborers should share the benefits of his evangelistic labors. The coming Sunday-school Convention at Allahabad will doubtless discuss the practicability of the employment of such an evangelist. But the field is vast, and if each Missionary body appoint a *good* Sunday-school agent there will be none too many.

2. *The labors wanted.*—Organizing Sunday schools in connection with Missions, Zenana work, and schools; in Railway Stations, European and Native regiments, interior districts, factories, bazaars, and all possible places. Even apparent impossibilities must be brought to the yoke of progress for Christ's sake. Lay labor must be utilized and patiently taught. The evangelist would have to address congregations or individuals daily. "Despise not the day of small things," he should impress upon every soul. In this day of vast enterprises, many stand all the day idle because they cannot do some great thing. The humble clerk should be stirred up to teach the Word of God to the five or ten boys in and about his compound. The captain's wife should be told how to lead the soldiers' children and others to the Bible and to Christ. Encouragement should be given, and it should be practical. The Sunday-school work must be explained and illustrated. How to collect children, organize the school and classes, all about singing, lessons, books, tickets, methods and manner of teaching, how to get teachers, how to arrange concerts and many other questions, should be fully met.

3. *The man wanted.*—Here comes the tug of war. But if the Church be impressed to pray for such a laborer, he will be sent. K. A. B. was a most successful Sunday-school agent. Like the Master, he took the little ones in his arms. He blessed them with "the sweet story of old." He told hesitating parents and tardy disciples, of their relation to the kingdom of heaven. He was a man of little education but great faith and love. He won many hundreds to God, and Sunday schools grew many and mighty in his field.

Faith, patience and adaptiveness are needed. The wrong man would show his committee their needs and so pave the way for a better one. The right man at this post would be one of the greatest blessings that could be given to the work of disseminating Bible truth in India.

—Does a Christian love but one sin? This one sin can ruin him, even though he may hate every other sin. When he asks forgiveness of all sins, and does not from his heart entreat forgiveness of his darling sin, then no sin will be forgiven him.

—Is our soul risen through the resurrection of Christ? Then that which is greatest has taken place, and therefore that which is less will also come to pass, namely, the resurrection of our body. The Risen One cannot leave our soul in death; He cannot leave our body in the grave.

Contributed Articles.

LOVE NOT THE WORLD.—II.

We said that there were no two classes of society so widely separated by want of sympathy as the disciples of Jesus and the world. If anybody doubts this, let it be put to a practical test. But let there be no quibbling at this point about who are Christians and who not. We do not mean Christians according to the world's standard; nor, if you please, will we press for the pulpit standard; nor do we mean those who make a show of their religion; nor, again, those who are religious on the sly. We mean simply disciples of Jesus in the sense that we should speak of soldiers or sailors, or lawyers, or doctors: those of whom the Saviour said—"Ye shall be hated of all men for *my name's* sake;" and again, still more plainly—"The world hateth you." It may be an unpleasant subject, but it happens to be the one before us at present. So let us be quite clear as to what we mean. If a certain number of people choose to set themselves up as disciples of Jesus, there can be no concealment about it; and it would not be right that there should. We read in the 60th Psalm—"Thou hast given a banner to them that fear thee, that it may be displayed because of the truth." There is no occasion, perhaps, for hoisting this banner on a higher pole than other flags; nor for flourishing it wherever sheer force can thrust it. But wherever the disciples of Jesus are, there nobody can help seeing the banner; and if any of them should stray away from the standard, they run a risk of being supposed not to be disciples of Jesus. At least, if their character is doubted, they cannot prove it unless they are able to point to their banner. Now, though a man would justly be thought a conceited fool who went about calling, "I am a disciple of Jesus! Hear me, everyone! I am a disciple of Jesus! Let there be no mistake! I am a disciple of Jesus!"—Yet the most surly person will admit that a man has a real grievance who is always being taken for a different character from what he has chosen to take upon himself. It must be a real hardship for a disciple of Jesus, if he cannot put his foot out of a church or lay down his Bible, without being mistaken for one of the world. Because, not to be confounded with the world happens to be the first object of his life. And this is, without doubt, one of the reasons that the disciples of Jesus have a banner given them which can be unfurled at any time.

Now, what we say is this—that the sight of the least corner of this banner raises deeper dislike in the worldly than there is between any two classes of society. The king is more of kin with the beggar, the lady of fashion with the shop-girl, the man of art with the labourer, than is the world with the man, woman, or child who lets never so small a bit of the Christian's banner be seen. This fact will stand, not only any fair test, but an extreme test. You may put aside one crowd of the disciples of Jesus after another, as being too fussy and too much of saints, and too fond of psalm-singing, and too anything else; there will still be a crowd left with whom all the world together cannot find fault, except that they have the banner about them, and these will yet be more distasteful than the meanest member of society is to the highest. The very word, "Jesus," is to the world what a red rag is to a bull: it gives a shock that cannot be got over. Let any of us look and judge for himself. Disciples of Jesus are common enough, and if there are not always many of them together, there are certainly not many places without one or two of them; but the world never gets used to them. "A rum fellow, that," is certain to be the remark whenever one of them turns his back. A person of genteel breeding may be thrown into the company of people of humble birth: he adapts himself to the situation and laughs at it afterwards. And the less constrained they are before him, the more he is amused. Their manners may be vulgar, their speech coarse, and their remarks impertinent and personal: he never minds it a bit. It is enough for him that they are going on in their own way, and though his feelings may be shocked he takes no dislike. Now, let the same person find himself in a company of the the disciples of Jesus, and unless they, out of consideration for him, act an unnatural part, their presence will be a horror to him. One of the commonest objections made against the disciples of Jesus is that they are always parading their religion; but there never was a greater mistake: the truth, to our shame, is that Christian people are most often under reserve in the presence of the worldly; and from fear of giving offence, talk and act in a manner altogether unlike what they do when they are by themselves. Hiding God's banner is a far commoner fault with them than making too great a show of it. But there is a good deal to be said in excuse of them, for nothing that they could do would be so utterly intolerable in worldly company as to go on in their natural way. If any one has tried it and found it different, let him say so and set us right. Then we must all have observed how much is made of the smallest peculiarities of religious people. There is no reason whatever that people, because they are religious, should not have their full share of the follies and weaknesses of their race; but how seldom allowance is made for this: the usual way is to criticize them as if they were, of necessity, patterns of good breeding, pure taste, and polished manners, and, in addition, possessed judgment, tact, and character enough to constitute a genius. It is nothing short of surprizing to notice how much is taken for granted when the mistakes or peculiarities of religious people are spoken about. This unreasonableness cannot be accounted for except by the total want of sympathy between those who are of the world and those who are not.

NOTICE.

The Rev. D. Mackichan, M.A., B.D., will, D. V., deliver an ADDRESS to Native young men in the Hall of the Free General Assembly's Institution, Khetwady, on Sabbath, the 28th instant at 7 P.M.

Young men are also specially invited to the Morning Service held at 8 A.M. in the Native Church of the Free Church Mission.

Epitome of News.

Saturday, November 20.

—*Times of India*; London: "Mr. Potter, of the *Beehive* newspaper, summoned Dr. Kenealy the other day for libel. The doctor swore that he was neither the author of the article complained of, nor the editor or proprietor of the *Englishman*. However, the publisher was committed for trial, and he, becoming frightened, has, so to speak, turned Queen's evidence and handed over to the prosecution MSS., which, it is said, will prove incontestably that Dr. Kenealy *did* write the article himself, and *is* both editor and proprietor of the *Englishman*. If that be proved, of course, it will be as gross a case of deliberate perjury as was ever perpetrated, and you may be sure that Dr. Kenealy will not get much leniency from the bench if he is convicted."

—Same: Baroda, 19th. His Royal Highness the Prince of Wales and suite arrived at 8 a. m. this morning. There was a grand procession of thirteen elephants. The Prince of Wales, His Highness the Gaekwar, and Sir T. Madava Row were mounted on elephants with golden howdahs; the first was coloured yellow and artistically painted. Sir Bartle Frere and the rest of the suite were on the other elephants, which were painted with various colours. His Royal Highness was much struck by the scene and the picturesque decorations improvised. His Royal Highness went to the Residency, and was received by the Gaekwar in Durbar. His Royal Highness returned the visit at Motee Bagh in the afternoon. He was escorted by the Hussars and Lancers, Colonel Nuttall led the cortége. Thence he went to the arena to witness the wrestling, elephant fight, buffaloes, rhinoceroses, and rams. There was much amusement, but no accident, the animals being careful of themselves. The town was illuminated in the evening, and the population regarded His Royal Highness with great interest, and salaamed him respectfully.

—Same, Rangoon, 19th: Mr. Mark Fryar, mining geologist to the Government of India, died on Friday on the passage from Moulmein on board the steamer *Burma*.

Upwards of fifty Burmese, a Surattee trader from Mandalay, and a Chinaman have been arrested in connection with the conspiracy to burn the town of Rangoon. Leaders have enrolled followers by tatooing the neck. The magistrate refused bail. The case is remanded till next week.

—A new pamphlet, by Earl Russell, on the Turkish question is announced for publication next month. It will be entitled, "Is the Mahomedan empire in Europe worth preserving?"

—*New York Herald*: "The singular heartlessness of some of the Chinese residents of San Francisco is forcibly illustrated by a recent incident, which is thus described. About ten o'clock on a certain morning, not long ago, two Chinamen visited a prominent undertaking establishment in San Francisco, and the spokesman, who talked very fair English, said: "One China woman, she muchee die; we want bury her twelve o'clock." A man was despatched for the city physician to make an inspection and give a certificate, and also take the measure of the deceased woman. The pair wended their way to Brenham-place, and in a small room on the third floor, laid out on a mat, was the supposed corpse. The undertaker, thinking only of his business, pulled out his tape-line and asked the doctor to hold one end of it while the size of the coffin required was ascertained. They were a little surprised as they stretched the line over the body to see the woman turn slightly and open her eyes, the Chinamen expressed no surprise, but simply said,—"Oh, she be dead by twelve o'clock." The doctor, after making a careful examination, concluded that the woman was beyond help, and was on the eve of dissolution, but the undertaker decided that it would be as well to postpone the funeral. Except in the case of prominent and wealthy Chinamen, whose estates will bear the expense of a lavish spread of varnished hog and other funeral meats, the Chinese almost invariably hurry off their dead to the cemetery before they are fairly cold. These experiences are frequent, and there can be little doubt that many a poor Chinaman is put under the sod before life is extinct.

"Several hundred boxes, about two feet long and eight inches square, have been manufactured by the Chinese at Sacramento, for the purpose of conveying home to China the bones of Celestials who have died in the United States. The flesh is scraped from the bones, and every bone is religiously preserved."

Monday, November 22.

—*Bombay Gazette*: "The Rev. E. N. Dickenson is a passenger by the overland mail steamer to-day. He has been a Government chaplain on the Bombay establishment since 25th October 1850, and was obliged to retire on the 25th ultimo, having completed his twenty-five years."

—The Maharajah of Puttiala has a coat valued at 15 lacs.

—Here is the opening paragraph of a petition addressed to the Governor of Bombay by Harshur Amra, of Padal, Kattiawar: "That the Rajah of Wankaneer has shot dead nine kinsmen (brothers and nephews) of your petitioner and has wounded eight persons, whereof two are ladies, and carried away eleven persons into captivity and looted the village of Padal and burnt it for no fault of theirs whatever. Your petitioner has appealed to your Excellency in Council on the 9th of September 1875, complaining of the matter; but, unfortunately, having as yet received no reply to it, now makes bold to draw your attention to it by means of this additional appeal in the matter."

We hope there will be some enquiry into this matter. The attack was made August 2, 1875.

Tuesday, November 23.

—*Madras Mail*: "The body of Gunner Donnelly, of the A Battery 20th Brigade Royal Artillery at St. Thomas Mount, was found on the morning of the 18th instant hanging in a toddy shop, about a mile from the Cantonment of Poonamallee. The body was brought into the depot hospital and viewed by Major Saunders and Doctor Clery. No marks of violence were found, and as the body did not show signs of death by hanging, the case being thought a suspicious one, was sent on to the Mount."

—*Bombay Gazette*: "Yesterday afternoon, shortly before dark, the entire squadron, with the exception of the *Raleigh*, left Bombay harbour for Ceylon. The vessels which have left are the *Narcissus*, 3,548 tons, Captain Lord Charles T. M. D. Scott, R. N., bearing the flag of Rear-Admiral Rowley Lambert; the *Newcastle*, 4,020 tons, Captain R. G. Douglas, R. N.; the *Immortalité*, 3,984 tons, Captain F. A. Hume, R. N.; the *Doris*, 1,803 tons, Captain the Hon'ble E. R. Freemantle, C. B., C. M. G., R. N.; and

the *Topaze*, 3,915 tons, Captain A. T. Thrupp, R. N."

—*Times of India*: "M. Perrotin, of Toulouse, observed first, on September 21st last, a small planet; he was for some time uncertain whether it was one known as Frigga or a new discovery. It having since appeared to be really a new planet, it will reckon as No. 149, and that discovered in America by Prof. Watson counts as No. 150. This raises the number of planetary discoveries this year to *ten*."

"The large reflecting telescope with silvered-glass mirror which has been for some years under construction at Paris for the National Observatory, is now completed and ready for use. The focal length is about 22 feet, and the diameter of the mirror nearly 4 feet English (120 centimetres). It has been tried with a power of 500, and found to answer extremely well. Eye-pieces of considerably higher powers will be made."

—*Indian Statesman, à propos* of the Nizam's absence from Bombay: "It sounds somewhat absurd to see it alleged that the Prince's mother would not accompany him, and that his grand-mother could not, and that His Royal Highness would cry if he were compelled to go alone. But it must be considered that His Highness is only a boy of eight; that his mother had never been out of the State, and had a natural repugnance to the journey; while his grand-mother, though unfit for the journey, has an influence which, in common with that of the mother, would have great weight in an oriental court."

—*Lucknow Witness*: "Many will be interested to know that we have received intelligence of the arrival of Mr. Philip Phillips in Ceylon, and are assured that he will spend three months at least in India. He will probably reach Calcutta early next month, but the programme of his journey after that is not yet arranged. We believe that the Rev. Dr. Thoburn purposes accompanying him on an evangelistic tour to various cities, and we are sure that there will be very many prayers offered that the blessing of God may rest upon this endeavor to promote His work."

"We copy from the last *Indian Church Gazette* the following significant way of announcing a domestic occurrence. 'Of your charity pray for the soul of Eliza, widow of H. Barnell, Esq., who fell asleep in Jesus at Blackheath, on the 5th of October, aged 72 and six months. R. I. P.'"

"We have received a copy of Burj-i-Mustahkam in Persian-Urdú. This little book, which is a translation by Rev. A. Brodhead of the Strong Tower containing "God our Refuge," "Christ Alone," and the "Great Comforter," has already found much favor among Native Christians."

Wednesday, November 24.

—*Bombay Gazette*; Madras, 23rd: "The steamer *Sultan* arrived this morning with the new Governor of Madras, the Duke of Buckingham, on board. His Grace landed at once and was received with due honours and was immediately sworn in as Governor."

—Professor Max. Muller has been speaking on National Education at Manchester. The gist of his address may be found in this extract: "We may, therefore, be certain that the time has come when England also will recognise these two fundamental principles—education by the nation and for the nation, and complete separation of school teaching and Church teaching. Believe me, as soon as these two principles are acknowledged, most of the difficulties that now beset the education question, whether theological or financial, will vanish—(applause)—and the clergy will be relieved from their present false and invidious position. Then Protestant, Roman Catholic, and Nonconformist will be able to teach during certain hours on week days, and in Sunday schools, the religion which it is their right and duty to teach. The time will be amply sufficient, for the less a child learns of theology as distinct from religion the better. There will be no conscience clause, no conscientious scruples to disturb the teachers of religion, and as to their proper remuneration I hold that if every shilling that is now subscribed for church schools were given to the clergy, particularly to the poor curates, as the religious instructors to their flock, the money would be well bestowed."

—*Times of India*: "The case in the police court against the Rev. Mr. Hinkson, which we reported yesterday, ought not to pass without comment. The evidence against this teacher and exemplar of morals and religion was conclusive, and his frequent but unsupported denials of the testimony of the witnesses only placed his conduct in a more unfavorable light. The magistrate, Mr. Dossabhoy Framjee, very aptly and forcibly remarked, that he 'was very sorry to see that at a time when every one in Bombay was expected to keep the peace and preserve public order and decorum, the defendant so far forgot himself as to commit an unjustifiable assault on the police.' The magistrate's strictures were well deserved—the assault was unprovoked and unmanly, and it was accompanied with abusive language which would have well befitted the mouth of a costermonger."

—Of another chaplain who has just left India a correspondent of the *Times of India* says: 'He was a very "merrie gentleman," who thought life in the districts very jolly, with good pay for very easy service, and secure as the Bank of England. He frankly admitted that theology was not his *forte*, nor the service of the altar his bent; but "what do?" he entered the Church, got Indian chaplaincy, deuced good pay, plenty good and jovial society, and the lightest of all service. So he cheerily jogged on, and we know how cheery his joggings were."

—Same: Dr. Steer, the Bishop of Zanzibar, is engaged on a somewhat hazardous enterprise. Some weeks ago he was on the point of starting for inner Africa, from the same spot on the sea coast whence Livingstone started on his last expedition. The Bishop is accompanied by three Englishmen, together with Chumah and Susi, Livingstone's two faithful followers. His destination is Lake Nyassa, among the Agao tribes, of which he hopes to found a mission. Another traveller, Mr. Young, of the Scotch Presbyterian Mission, set out some time back, for the same place, with the object of founding a "Livingstonia.'

—A lecture was delivered by the Pundit Dyanund Saraswati in the Framjee Cowasjee Hall last Sunday. The *Indian Statesman* says: "As it was the last lecture of the Swamy, all the *alumni* of the different professions and colleges, as well as the mofussil candidates for the matriculation, had been attracted. The audience numbered at least 500, the greatest number that the hall can hold at one time with safety. Dr. Dhirajram Dulputram, at the conclusion of the Swamy's lecture, rose abruptly and made a short, but telling, speech expressive of his regard towards the work of the Samaj, of the learning and ability of the lecturer, and of the want of accessible translations of the ancient Vedas, and concluded by exhorting his countrymen not to spare time, money, nor trouble to expedite the noble work of translation proposed by the Arya Samaj. After the singing of the usual prayers, the President adjourned the meeting, remarking that the Arya Samaj was in a position to commence with the work of translation in a few months after the proper staff of Hindi scholars were imported from the North-western Provinces."

—The air ship in which F. W. Schroeder believes he can make the journey across the Atlantic is now in course of construction. The balloon to be attached will be ready in about four weeks. The latter will contain 1,800 yards of cambric muslin, boiled in oil. Thirty girls and as many sewing machines are now engaged upon the 7,500 yards of seams. The balloon will be egg-shaped, and capable of holding 18,000 cubic feet of gas. It is expected to be able to carry 13 tons in weight.

Thursday, November 25.

—*Times of India*; Baroda: "It was the *kismut* of the special correspondents of all the papers to be shut out from the Garden of Pearls on that evening. Sir Madava Rao wished them to be present, but he did not invite them, for it was arranged that the Maharanee's invitations should be sent out from the Residency. None were sent thence to the specials. Every European in the place of the rank of a saheb was invited, but these, and the omission was not unnaturally regarded as an affront. A "special assize," however, would find it very hard to bring home the offence to a particular offender, and the only thing that need be said further upon the point now is that there is good reason to believe that the exclusion was not at all in accordance with the wishes of the Prince, and that it is not likely that such a *contre-temps* will occur again during the Royal tour."

—H. R. H. the Prince of Wales arrived yesterday morning from Baroda, and went on board the *Serapis*.

—*Times of India*; Calcutta: "A public requisition to the Sheriff of Calcutta is circulating to convene a public meeting to take into consideration the present state of Municipal administration and pass resolutions. A widespread feeling of indignation is prevailing."

—The *Mongolia* with English mails for Bombay left Aden yesterday at 2 p. m.

—Sir Charles Wentworth Dilke, M. P., and Mr. Eustace Smith, M. P., have arrived at Yokohama.

—The Nagasaki *Rising Sun* says—"The Buddhist religion appears to be dying a natural death in Japan, if we may credit the statements of the natives on this subject. In Yamashima Ken alone, it is said, that 71 Buddhist temples have been turned into dwelling-houses, and made use of in other ways, since 1873; and during the last six years between 600 and 700 temples have been converted to other purposes than those for which they were originally intended. Although the Japanese do not appear to accept the Christian religion so readily as could be desired by earnest Christian men, still they are becoming convinced of the absurdity of worshipping idols, much quicker than is generally conceived by foreigners."

—*Bombay Gazette*; Allahabad, 24: Nowroz Khan, ex-Chief of Lalpoora, outlawed after the murder of Major Macdonald, has returned to public life. At the head of a band of ruffians of sixty sowars and eighty footmen he means to levy black-mail from passengers through the Tatra Pass. His head-quarters are at Shamansur Kheyl, some two miles from Michni, about half-way between Peshawur and Lalpoora.

Mr. Cecil Stephenson died on his voyage to Madras.

The 10th Hussars have marched out of Muttra *en route* for Delhi Camp, owing to a sudden outbreak of cholera in the city. The sickness is caused by pilgrims.

—The actual loss on the Secretary of State's bills on India from the 1st of April to the end of November this year has amounted to Rs. 1,11,59,970, being Rs. 8,85,438 above the estimated loss.

—A Madras paper says: "Two new missionaries, Messrs. Roberts and May, arrived on Saturday last in the steamer *Eldorado* from London. These gentlemen belong to the Wesleyan Mission; one goes to Calcutta and the other will do duty in some mofussil station in this presidency."

—*Overland Mail*, November 5th: Despatches from Congo River, West Coast of Africa, show that the piratical attack at the beginning of the year, on the English steamer *Geraldine*, has been severely revenged. The pirates plundered the ships and killed four of the crew.

Seven of H. M.'s vessels, carrying forty-four guns, visited the land of the pirates, destroyed their canoes, opened a destructive fire upon the natives, burnt in all sixty-seven villages, and cut and devastated all the crops and plantations of the region.

The elections in the United States are chiefly in favour of the Republicans. In New York State the Democrats are in a majority.

On November 1st the Supreme Court of Judicature, absorbing the Courts of Chancery, Queen's Bench, Common Pleas, and Exchequer, together with the Courts of Admiralty, Probate, and Divorce, came into existence, and the session of the five divisions of the court opened on November 2.

A band of wind and stringed instruments was introduced for the first time on November 1st, in addition to the organ, at the Church of All Saints, Margaret Street. The Communion Service was sung to a new and effective setting by Mr. W. S. Hoyte, the organist of the church, and the work was scored for the occasion. The band, consisting of four violins, viola, two violoncellos, double bass, flute, oboe, clarinet, and bassoon, was led by Mr. Pollitzer.

—A home paper says: "At Fishergate, between Shoreham and Brighton, there resides a venerable Nonconformist minister, the Rev. John Taylor, grey-headed, and over seventy years of age. To this gentleman there came the other day a message from the local justices with a warrant calling upon him to serve as parish constable, and presenting to him the constable's staff and handcuffs. This disgraceful warrant was signed by two magistrates, one of them a clergyman of the Church of England, the Rev. John Goring, of Wiston. Mr. Taylor refused to be the recipient of the staff and handcuffs, and the messenger left them with the warrant at the foot of the steps leading to the minister's house, where they are still lying. The clergyman, Mr. Goring, has made use of an obsolete law to offer an insult to a brother clergyman, who belongs to another section of the Christian Church."

Friday, November 26.

—H. R. H. the Prince of Wales, landed yesterday from the *Serapis*, paid a visit to Sir Mungaldas Nathoobhoy. He afterwards proceeded to Parell. Here the honour of knighthood was conferred on Mr. Frank Souter, Commissioner of Police. The Prince went on board about 4 o'clock, and the *Serapis*, accompanied by the *Raleigh*, *Osborne* and *Undaunted*, left at sun-down.

—*Times of India*: "Captain Robinson, the Superintendent of Marine, received the special thanks of the Prince for the pains he and all the officers connected with the Dockyard had taken on the occasion of the disembarkation and re-embarkation of His Royal Highness, and he was presented with a very handsome serpentine ring with two diamonds as a mark of the Royal appreciation of his services."

—Galle telegram, 24: "Advices have received here

from Perak up to 16th instant. A combined naval and military attack under Captains Sterling and Whether (sic) was made on the 15th against the stockades. After a two-hours' bombardment the Artillery effected a breach. The Malays fled, carrying away their wounded and dead. Six pieces of cannon were captured. Mr. Birch's boats and papers were recovered. Our troops burnt every house along the line of march. The loss of the Malays is unknown ; on our side three were weunded. The troops returned to the presidency the same night. More troops have arrived at the Presidency."

—Deaths last week, 320.

—John MacLaggart, sailmaker on the str. *Thibet*, was killed by falling overboard into a boat alongside, while scuffling with the cook.

—*Dnyanodaya*: "We are very glad to notice that it is proposed to found, as a permanent memorial of the Prince's visit, an asylum for lepers in Western India. It will bear the Prince's name, and the hope is expressed that the Prince himself will lay the foundation-stone, perhaps, when he returns to Bombay in March next, on his way home. We sincerely trust that a sufficient sum of money will be raised for this purpose. Such an asylum is required, no less in the interests of science than of humanity."

Miscellany.

—Dr. Field writes (to the *Evangelist*) from Venice, Sept. 13th :

Dr. Harris is from Philadelphia, where he is well known, while the name of his wife is as familiar as that of any general in our army, from her services during the war. Seeing that there was a work for woman to do, she enlisted at the very beginning, and carried supplies to the wounded who had been fired upon in the streets of Baltimore on the memorable 19th of April, 1861, and continued in the service till three months after General Lee surrendered. She was not as one merely connected with a hospital in Washington or Philadelphia, but literally *followed the camp*, and was present in person at *forty-nine* different engagements, among which were some of the hardest battles of the war, such as Antietam, Fredericksburg, and Gettysburg. She was not only in hearing of the sound of cannon, but was not infrequently under fire herself. Of course she had to pass through many trying and terrible scenes. Being close the rear of the fighting, she was where the wounded were brought from the field, and had to see thousands of brave fellows mangled with shot and shell ; to bind up their wounds, or if recovery was hopeless, to receive their last messages, and write home to their friends. Was ever a nobler office rendered to suffering humanity ? Florence Nightingale has won justly the admiration of the world for her services in the Crimean war ; yet she was far from the field of conflict in the hospital at Scutari near Constantinople, and probably never heard a cannon shot fired in anger ; while our brave American woman was in the midst of danger. It is a wonder she did not die from over-fatigue or the diseases of the camp. She is a person of very slight figure, and looks as though the wind would blow her away, but she has a lion heart in her little frame. Such a story ought not to be forgotten, but to be remembered among the illustrious examples of feminine heroism. But these continued hardships wore upon her, and she came abroad a few years since broken in health. She is now much better, and with an irrepressible desire for activity and usefulness, has interested herself in the Waldensian Church, which has been established in Venice with most encouraging prospects. She called for us yesterday morning at our hotel, and took us in her gondola to see the Sunday school, in which there are about a hundred pupils. It was only necessary to look at the faces of these children, taken out of great poverty, to see in their scrupulous neatness, and order and attention, and prompt answers to questions, that they had made great progress, and were going through a gradual course of mental, moral, and social elevation. The words of their hymns we did not understand, but the tunes were the same which we had often heard in the Sunday-schools of our own land. Indeed it looked altogether like one of the mission schools in the city of New York. With the Sunday-school is connected a day school, and the specimens shown of writing and drawing of maps were quite remarkable. In the same building is a chapel, where there is Protestant preaching every Sabbath. The pastor was absent at the Waldensian Synod in their mountain valleys. Such is the most interesting work which has been sustained hitherto by private subscriptions, secured chiefly by the efforts of our heroic countrywoman.

—A letter from Rev. W. P, Barker, Ahmednuggur, in the *Foreign Missionary*, says :

A valued Christian friend from Bombay called on his way to the south, and asked me to accompany him to Goa, Belgaum and Kolapoor. We left, May 22, and I reached home July 11, after a journey on horseback, of 325 miles, much improved in health, having obtained information of very great value to our work. We visited *Rajapoor, Malwan, Vingorla,* and spent two weeks in the Portuguese territory of *Goa, which is the darkest part of the Concan I have yet visited.* I literally felt the moral darkness that reigns even in the midst of its numerous and costly Catholic churches ; and came away resolved to pray unceasingly for them, and to plead with our beloved Church for men and women to come and break to them the Bread of Life. Belgaum is a city of 30,000, and has been occupied by the London Missionary Society since 1820. I went there hoping to persuade our brethren of that society to occupy Goa and Vingorla (which is their seaport) and connected with them by an excellent road. I met with a cordial reception from the missionaries, and conferred with them in reference to our contiguous fields and common work, and learned that : (1.) The London Missionary Society has all it can do, just now, in Madagascar and one or two other fields, and hence cannot hope to enlarge their operations here. (2.) Their work is all in the Tamil and Canarese. (3.) The occupation of Goa and Vingorla involves the necessity of taking up a new language, a thing they regard as quite impracticable now. Are not our Board and the Kolapoor Mission, therefore, called upon, in the providence of God, *to occupy that field with as little delay as possible ?* I must call your attention to another fact which has to do with the furtherence of our work, and the actual extent of the Kolapoor field. The brethren at Belgaum tell me that the use of the Marathi has greatly increased since they began to labor there, so that now fully one-half the people understand and speak that language. This is the testimony of intelligent natives also, and such was my impression after actual observation. The pastor of the Canarese church asked me to preach in Marathi, saying that the people wished to hear a sermon in that language, and an audience of 200 assembled who said they understood me well. In going to Belgaum, from the west, we found all the people using the Marathi. These facts show that we ought to lay our plans to occupy the whole field from the coast up to, and even into, Belgaum. I have evidence that our brethren of the London Missionary Society would welcome our coming there.—(1st.) Because our methods and spirit are like their own, (2d.) Because they deprecate the advent of the Ritualists, which they have reason to fear.

Selections.

THE MORALIST'S DREAM.

BY THE REVD. E. P. ROGERS, D. D.

I desire to narrate a well-authenticated case which came to my knowledge many years ago, in which the agency employed by God to lead a man who long had rested in the hope of the moralist, to seek for a better reliance, was that of a dream.

The individual in question was a gentleman of good social position, and of highly respectable character. His home was in a beautiful town in New England, where he had lived for many years, surrounded by much of the luxury of life, and enjoying the general respect and confidence of his neighbours. He was a good specimen of what is called a man of unblemished morality, and though it was sometimes said that he was not very generous, everybody was ready to testify that he was a thoroughly just man. With him, strict justice was the cardinal virtue, and if he had been asked on what, more than anything else, he relied for his justification at last, he probably would have replied, "I have always been an honest man, *and paid my debts.*"

At last, in his old age, the grace of God brought him to a better mind. And this is substantially the account which he himself gave of the method of his change :—

One night when retiring at his customary hour, and in his usual health, he had the following dream.

He dreamed that he had died, and his soul had left the body, and, entirely self-conscious, he found himself in what seemed to be a spacious apartment, from which there was but one exit, and that by a large door. Upon the wall above it he distinctly read in large characters this sentence : "*You shall pass from this room directly into heaven, whenever you can show that you have paid all your debts.*"

"Oh !" said he, "then I shall go at once to heaven, for I am sure that nobody can say that I owe him a farthing."

Just then he heard a confused noise outside the door, as if a number of persons were seeking admittance. Then it opened, and a pale, sickly-looking stranger approached him, and said :

"I am come to demand the payment of my debt."

"I owe you nothing. I do not remember that I ever saw you in all my life."

"Do you not remember," said the pale stranger, "about twenty years ago, when on a hot and dusty summer day, as you were riding in your carriage to Boston, that you overtook a stranger, weary, sick, and poor. Do you remember the imploring look which he cast upon you, asking you that you would give him a ride in your carriage, and how, regardless of his appeal, you dashed along, and left him, almost fainting, by the wayside ? I was that sick stranger on my way to the hospital. *You owed me a ride.* Not by the rules of earthly law, but by that code which is the law of Christ's kingdom. You owed me a ride, and that debt stands charged against you in God's book, with interest through all those twenty years."

New thoughts began to work in the man's mind, but ere he could speak, another person advanced and accosted him : "I have come for the payment of my debt."

He recognized in the speaker a former poor neighbour, and replied : "Surely I owe you nothing !"

"Did you not once buy of me a cow ?"

"Yes, I remember that, though it's a long time ago. But I paid you for her."

"Yes," replied the man ; "but do you not remember the circumstances—the hard winter, my sick family, my failure to get work, so that to save myself and household from starvation I was forced to sell that cow at half her real value. And you, my rich and powerful neighbour, took advantage of my situation, and I was forced to take your offer, though you knew as well as I that it was no fair price. You owe me as much more, by God's law, by heaven's jurisprudence, and it's been on interest all these years."

Mr. —— sank back conscience-stricken and condemned. He saw through the half-opened door a vast crowd of persons struggling for admission, each bringing a claim against him which he felt was just. Overwhelmed with confusion and remorse, with his sins staring him full in the face, and in despair of any way of meeting these accumulated obligations, he exclaimed at last :

"Oh, God of mercy, show me how I can be released from these claims ; show me how I can be saved from these debts which I can never pay !"

Just then, the writing faded from the wall, and in its place he saw these words :

"*The blood of Jesus Christ His Son cleanseth us from all sin.*"

"Ah!" cried he, "that is what I need ; and with these words, he awoke : awoke to renounce his own righteousness, and to cast himself with penitence and faith upon the Great Atonement, and to find peace and joy in believing in Jesus.—*Signs of our Times.*

AN EVENING WITH "EDWARD GARRETT."

BY J. B. T. MARSH.

Seven or eight years ago the readers of the *Sunday Magazine* were greatly interested in a serial that ran for a twelvemonth, or more, in its pages. It was a story of English country life, and its photographic glimpses of nature, its shrewd studies of character and a certain ripe religious flavor made "The Occupations of a Retired Life" the literary success of the season.

But its readers were as puzzled as pleased. For the name of "Edward Garrett" was a new one in English literature. The story moved along as if it were the work of a practiced hand in fiction, and of one who was well read in human nature. Some suspected, at first, that Macdonald was experimenting with a *nom de plume ;* but there were in it phases of religious experience that we miss even in Macdonald. The love of privacy, not to say the exclusiveness, which is such a national characteristic, makes it easier and more common in England than in America for authors to maintain anonymous relations to their readers. "Saxe Holm" might have lived in peace had she lived in London—and kept out of the way of travelling Americans ! It was not until a Yankee journalist, foraging through the editorial rooms of the *Sunday Magazine*, dug out the fact and published it at home, that the English public learned that "Edward Garrett" was a young woman scarcely out of her teens, who had all spent her life in the quietest way between brick walls in London. And within the past year a leading religious weekly of New Work, reviewing "Gold and Dross," repeatedly spoke of its author as "Mr. Garrett." The readers of the "Advance" were favored with the first perusal of "Gold and Dross," and will be interested, I know, in some things which it will be permissible for me to tell them about its author, after a pleasant evening spent in the room where it was written.

This literary workshop is a plainly but pleasantly furnished parlor whose windows look out on the dingy walls that enclose the stone-paved area of Devonshire Square. It is in the heart of that small and crowded quarter of the great metropolis which is still spoken of as "the city"—which has been a city for more than a thousand years. The quiet old Square—I should think a tape-line a hundred yards long would span it in any direction—was the home of the nobility when the West End was yet a pasture ground. It seems to be sealed up by houses on

every side, but a narrow passage communicates with the busy life of Bishopsgate, only a stone's toss away. What pictures of country life have been drawn on that little desk, with not a tree leaf nor a grass blade in sight!

Mrs. Mayo—Isabella Fyvie was her maiden name—though London born, is of Scotch parentage, as the broad accent which she gives to some such proper names as "Jawn" bewrayeth. If my Yankee skill at guessing is not at fault she is little if any past thirty years of age. She thinks that her ways of life have been, in the language of the old country-woman whom she quoted, "extraordinary ordinary." But I think they will not seem so to others.

Her father was a small tradesman who died when she was seven years old. In spite of narrow means, and with no little sacrifice, her mother gave her a good education in one of the best schools in London. It tells a story of steady purpose and love of study on her part that she was not absent from school two days a year for six successive years. She had been remarkably fond of drawing and painting, until a new teacher of English literature came, who proposed that the traditional "composition" should take the form of tales or poems. She eagerly seized upon this as her form of self-expression, and thereafter drawing was neglected. It was intended that she should become a teacher, and on leaving school at the age of fourteen she was given a junior post in it, though four years younger than any other teacher ever admitted there.

But a trial for two or three weeks satisfied her that she was not fitted to impart what she knew in school teaching. Those who have dismal recollections of their own trials in this sort of work will be comforted by her confession that her attempts at teaching were a failure, and caused her greater mental distress and disturbance than anything she had ever experienced. For four years thereafter she lived a perfectly retired life; studying by herself and writing a little. Occasionally she sent something to the magazines, but for a long time without finding favor in the eyes of any of the editors. The *Leisure Hour* was the first to put her in print, the accepted manuscript being a poem entitled "The Shadeless Shore." After that she wrote for some time for it, the *Sunday at Home*, the *Quiver*, and various small publications of the Sunday School Union.

About the year 1866 she sent some poems to *Good Words*, which were accepted. Shortly after a contributor who had been announced to supply some essays for the *Sunday Magazine* under the name of "Edward Garrett" failed to keep his engagement. In the emergency it occurred to the sub-editor of the two magazines that she might perhaps fill the gap. A week was given her in which to make the effort. The first number was ready in three days. Before three numbers were out the "Occupations" were an acknowledged success. "And nobody," says their author, "could possibly have been so astonished as myself!"

She makes, she says, no formal plots for any of her stories. "I start with one or two characters and let them work themselves out, reserving to myself the very mildest authority over their words and actions. I have often been exceedingly puzzled how my story would end, and even *terrified* when the beginning was fairly in print." Her poems she usually writes, several pieces at a time, and then that faculty wholly leaves her for months together. Once she did not write a single verse for nearly two years.

Mrs. S. C. Hall, who during her long and beautiful life has been the steadfast helper of so many young authors, was one of her earliest and kindest friends—giving her good counsel, opening her library to her, and aiding her in securing a hearing with publishers. There are but three or four writers in America whose stories sell for so much as hers bring here. But she seems to have grace to resist the accompanying temptation to write too much, as she confesses to an idle summer this year.

She was married in 1870, and she and her husband spent the fall of that year in Canada. He is a solicitor, having his home and office, according to a common English custom, under the same roof. Many American friends find their way there during the course of a year, and find nowhere in hospitable England, I think, a heartier greeting.—*Advance.*

AN INDIAN FEMALE CHIEF CONVERTED.

THE Rev. E. P. Hammond, writing to the New York *Christian at Work*, says:—"I have just returned from an Indian Sunday-school here at Victoria, in British Columbia, and in it I found a noble chieftess who spoke in my meeting yesterday. I am sure you will be interested in learning something of her history.

"Her people live about 600 miles north of here. She was their born chief. About seven years ago she came here to live where she saw large churches in which she was told the people were taught how to love God and get fitted for a better world. For seven long years she went to an Episcopal church, all the time anxious about her soul; but no one ever invited her to come to Jesus. One day she was passing by a Sunday-school, and through the open door she saw the children at their lessons, and asked a child at the door if she could go in. She did so, and there heard of how Jesus had died on the cross for sinners. Her heart was touched; and before long she learned to trust Him.

"Her soul was then so filled with holy joy that she wanted all her friends to come to Jesus. She therefore went among them and urged them to attend the Sunday-school conducted by Mr. McKay. Little by little they came in, till scores of them also began to love the Saviour. At the same time she felt a great burden for the conversion of her son, who lived 600 miles north, at Fort Simpson, with his tribe of 1,000 or 1,500. Whole nights she spent in prayer that the Lord would send him down here, that he might hear Amos, the converted Indian, pray in the Sabbath-schoool, as she had, and so find his heart moved as hers had been. This son was no better than a cannibal,—a terror to all about when he was here twenty years ago. She had not seen him for years, and had lost all influence over him.

"But God could influence him in answer to her prayer; and He did so. And what do you think was the result? Just this: he took his wife and uncle and started in a little canoe on a journey of 600 miles; all in answer to prayer. He knew not what he was taking that long journey for; but the Lord did, and so did his mother, the chieftess. As soon as he reached here she began to tell him all about Jesus, and got him to go with her to the Indian Sunday-school. He went, but did not like it at first; but her faith failed not. Again he went, and heard the same converted Indian, Amos, pray. He then began to tremble with astonishment to here a heated, flat-headed, degraded Indian pray. When a boy he had been taught to read, but his mother had not then learned to read. She said to him: 'You know how to read, and you must read for me the fourteenth chapter of John.' He did so. His heart melted; and as she explained to him about the way of salvation through the finished work of Christ, he could not resist such love; and so this wicked man, who had helped to eat other men, and had scalped many a one, came as a lost, guilty sinner to the Saviour's open arms. His sins were all forgiven, his heart changed, and his soul filled with a new love. He then begged some one to go back with him to his tribe. As soon as a missionary was promised him, he started back to tell his people of the sufferings of Christ on the cross for them. I am told that he led about 500 of those wild, bloodthirsty Indians to the foot of the Cross.

"When the missionary (Mr. Pollard), some time after went among them, they met him twelve miles below the landing, and took him off the steamboat on board their war canoe, and it was hours before he was through shaking hands with them, for every one of them would have a shake of his hand. This was more than a year ago. The good work is still going on, and many more are being led to Christ."

RASH CONCLUSIONS.

IT is curious and instructive to note how many of the brilliant conjectures of science dissolve into nothingness, when subjected to crucial tests. Sir Charles Lyell, when in this country, computed that the delta of the Mississippi at New Orleans must have been a hundred thousand years in process of formation. As human fossils have been found in this delta many feet below the surface, and as other fossils have been found in districts around Natchez, the conclusion was inevitable that men must have inhabited this continent a hundred thousand years ago. Such was the modest estimate of science, through the lips of one of its great masters.

But such theories cannot be trusted, even when propounded by eminent men. Facts make up the law and testimony by which everything must be tried; and the facts in this case refuse to come to its support. The government survey has examined with great care the mouth of the Mississippi, and the gradual extension of its delta into the Gulf. Messrs. Humpheys and Abbot, who conducted the exploration, have published a full account of their discoveries. The result may be briefly stated. They found the delta to be two hundred and twenty miles in length from its apex to its base, and that it is advancing into the Gulf at present, at the mean annual rate of two hundred and sixty-two feet. At this rate, it would require forty-four hundred years to form the delta. There is only a slight difference of ninety-five thousand years between the facts of the government survey and the conjecture of Sir Charles Lyell.

A similar conjecture was made by scientific men in regard to the bed of the Nile. Mr. Homer found, in one of his excavations, a piece of pottery, some forty feet in the Nile mud. As it was computed that the rate of deposit in the river is about five inches a century, the conjecture was a natural one, that the pottery was at least eight thousand years old, and demonstrated a great antiquity for civilization and the arts, in the valley of the Nile. But a closer examination of the pottery proved it to belong to the olden times and Roman art, and brought it within the brief period of two thousand years, proving science to be at fault, either in its estimates of the rate of deposit, or in the certainty of its reference from buried implements and fossils. One learns of distrust scientific guesses, and we wait for the more certain testimony of scientific facts.—*N. Y. Evangelist.*

WILL YOU HAVE AN ANSWER?

BY MRS. MARGARET BOTTOME.

I STOOD in a telegraph office, a few days ago, directing a telegram to be sent in search of a lost article. When the operator was ready, he asked, "Will you have an answer?" I said, "Yes." I was so relieved to think that I could get an answer in so short a time. I am accustomed to hearing many messages sent to God in prayer, but I have come to think that there cannot be much expectation of answers, at least of speedy ones. I think many persons would be at a loss to reply if asked what messages they had sent—what they expect the answer to be.

I was conversing, a short time ago, with a Christian on the subject of entire sanctification. She told me plainly she did not believe it possible to be entirely sanctified to God in this life. I replied, "Paul prayed, 'the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body may be preserved blameless unto the coming of the Lord Jesus;'" and it would seem he got an answer immediately. These spiritual wires, when in good order, work very quickly. In one place we read, "Before they call I will answer, and while they are yet speaking I will hear." It would seem that St. Paul received an answer very quickly to his petition for entire sanctification, for he immediately adds, "faithful is He that calleth you, who also will do it." I was greatly surprised to hear the same lady, who had so plainly expressed her disbelief in the doctrine of entire sanctification, at our next meeting, while leading in prayer, ask for "perfect sanctification!" Did she expect an answer? Not at that time, certainly.

This matter of not expecting answers to prayers is very serious. It came very near making an infidel of Rev. Mr. Finney, who has since been the means of saving so many souls. While studying law, in a country village, he attended a weekly prayer-meeting. He had neither known nor seen much of religion, and had no settled opinions about it. He said he listened with all the attention he could give to prayers so cold. In every prayer he noticed that they prayed for the outpouring of the Holy Spirit, but no one ever spoke of having received this outpouring. On one occasion, having seen him so often at their meeting, the leader asked him if he did not wish them to pray for him. He replied, "No! I suppose," said he, "I need to be prayed for, but your prayers are not answered. You confess it yourselves!" He then began to search the Bible, and he found, as he says, the reason why their prayers were not answered; and he gives the reasons in a little tract, entitled "Prevailing Prayer." These sinners, whom we ask to "stand," if they would have an interest in our prayers, are no fools! If they see we do not get for ourselves what we want, they will be slow to give us a chance to ask for them. There's no use in asking if you don't get what you ask for. The wonder is that we have kept at this thing of asking so long! It is about time we began to think whether we are going to have the things we ask for! There must be some mistake somewhere; and certainly God is true!

Maybe, after all, we have not wanted the thing we have asked for. It might be embarrassing to some people to get answers to prayer. Certainly an answer to the prayer for purity would cut off some things we are now indulging in, and are not quite ready to give up. I think, if I had not wanted my lost trunk, when the question was asked me, "Will you have an answer?" the sensible thing to have said would have been, "No! It will cost something for me to get an answer; never mind the answer!" And in

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that case I think the sending of the telegram to inquire after the missing trunk was useless.

And now the point we wish to make is, whether we had not better have less praying if it is not to amount to anything? We might as well spare our breath, unless we can say "yes" to the question, "Will you have an answer?"—*Zion's Herald.*

DWIGHT L. MOODY AT HOME.

BY REV. THEODORE L. CUYLER.

Northfield, Mass., Sept. 29, 1875.

No man in our broad land, just now, commands the public eye, or the Christian heart, more thoroughly than the modest man over in yonder modest farmhouse. This is Dwight L. Moody's native village, and present abiding-place for rest and refitting—preparatory to his preaching campaign. Here in his native *Nazareth* among the hills, his heart yearns for the spiritual welfare of his early friends, and the companions of his boyhood. So he has a preaching service in the after-part of each Sabbath in the Congregational church of Northfield. Occasionally, too, an evening meeting during the week. It was to lend a "helping hand" at such a service last night, as well as to get a fresh grip of Brother Moody's hand, that I have come hither.

I am ashamed to confess it, but this is my first visit to all that beautiful portion of the Connecticut Valley which stretches from Springfield north to the borders of Vermont. The only drawback to my pleasure was that I could not be on both sides of the railway-car at once. This whole region is made sacred by the names of Jonathan Edwards, Mary Lyon, and others of the true *elite* of Christ's kingdom. Dr. William Arnot's reading of the text, was "Many are called, but few are *choice*." This part of old Massachusetts has had more than its share of the choice spirits. I wanted to halt at Holyoke, and run across to South Hadley long enough to visit the tomb of that American heroine Mary Lyon. It must delight her soul up in heaven to know that South Africa has lately sent for fifteen of the "Mount Holyoke" graduates to establish women's schools in that heathenish continent!

Northampton's elms are as grand as ever. I found my friend Charles Calverley, the accomplished sculptor, at Northampton, finishing a bust of the late Hon. Osmyn Baker. What an Arcadian scene is the Connecticut valley from old historic Deerfield on to Greenfield! The hills were ablaze too with the glories of the sumach and the maples in crimson and gold. One open field of sumach bushes, amid the forest, shone like a scarlet scarf thrown over the mountain side. Just before we reached the Vermont line, I espied a beautiful village over on the eastern side of the river. It was Northfield. An old lady in the cars pointed to a neat two-story white farmhouse above the village, and said, "Perhaps you have heard of Mr. Moody; well, that is the house where his mother lives." I told her I had come two hundred miles to see the inmates of that farmhouse.

At South Vernon, just over the line in Vermont, the train stopped. On the platform, in his gray farmer-suit, and with whip in hand, stood the modest man whom all London has been looking at and listening to. Thank God! He has come back, the same homely, humble, honest worker for Jesus that he was before the "fierce light" of celebrity burst upon him. To do a great work for God always sobers a true Christian.

As brother Moody drove along toward Northfield, he kept stopping his pony to speak to every man or child by the road-side, or to hail the farmers in the field with the cheery invitation "You'll be sure to come to meeting to-night." Seeing two well-dressed ladies by the road-side, he wheeled up the wagon towards them, and inquired tenderly if they were finding light yet, and had given their hearts to Jesus? "As ye go, *preach*," is brother Moody's motto. The trouble with most of us is that we do not keep enough of Christ in our hearts to make religious conversation flow as naturally from our mouths as breathing.

Just before sunset we reached the pleasant old homestead where our brother spent his boyhood. His good mother, a matron of seventy, is a woman of few words, but "keeps in her heart the sayings" about her useful son. "Dwight was a pretty baby" is about as much as her motherly pride chooses to let out. Our brother proposed a walk up the mountain side to see the sunset, saying "We must hurry up, for as in the Christian life, the *higher* we can get, the richer the outlook." It was indeed a rich outlook that opened upon us, as we looked over upon the mountains of New Hampshire and Vermont, and down upon the silver belt of the Connecticut, winding through the verdant vale. The hills were aflame with maple leaves, covering the landscape with a Joseph's coat of many colors.

Sitting at the farm-house table, brother Moody gave many fresh statements about his British coworkers and the wonderful results. He speaks of no two men as actually more serviceable to him than Dr. Andrew A. Bonar of Glasgow, and the Lord Chancellor of England. He also found Lord Shaftesbury thoroughly sympathetic in his work.

Northfield is largely Unitarian in its proclivities. Mr. Moody does not allow himself to be drawn into a controversy, but just preaches Jesus and the atoning blood to his neighbors in all tenderness and love. Several striking conversions have occurred. Last night it was very dark, but the Congregational church was perfectly crammed. As we entered the pulpit, brother Moody said, "Over half of this audience are Unitarians." His opening prayer was wonderfully sweet, comprehensive, and fervent. In his brief business-like way he gave out two of Sankey's favorite hymns, and I found it no hard task to address such a solemn spirit-moved assembly. After sermon came conversations with inquirers, and it was pleasant to see how quickly Mr. Moody recognized each man or woman. "This is my old friend Mr. A——; say a word to him; he is yet in the dark," &c. Northfield lies on our brother's heart just now as fully as great London ever did.

When and where will Mr. Moody begin his preaching tour? These questions will be answered next week. It is now probable that he will commence on the first of November, and in one of three cities on the seaboard. Wherever he comes may he find God's people on their knees, looking heavenward?—*Evangelist.*

TELEGRAPHIC NEWS.

London, November 19th: An article appears in this morning's *Times* recommending the occupation of the provinces of Bosnia and Herzegovina by Austria.—The reply of the Spanish Government to President Grant's note dated the 2nd instant—in which a settlement of the Cuban question was urged—concedes all legal privileges to American citizens in Cuba and amicably settles the Hispano-American difficulty.

20th: Sir Neville B. Chamberlain, G. C. B., G. C. S. I., has been appointed Commander of the Madras Army in succession to General Haines.—Thirty thousand mill-workers at Dundee have struck against a notice from the masters of a reduction of wages.

22nd: Last Saturday H. M. S. *Iron Duke* had a narrow escape of foundering in the Channel.—The sluice-valve was accidentally left open, and the water rushing in flooded the engine-room.—Obituary.—Ex-Duke of Modena.

23rd: An official despatch dated Singapore 21st, announces that Major-General Colborne with 300 men and 11 officers left for Perak on the 18th instant. According to advices received up to the 15th, the Residency troops had captured four stockades erected by Passir Sala.—Obituary.—Henry Wilson, Vice-President of the United States.

Vienna, 23rd: With reference to the article which appeared in the *Times* of the 19th, recommending the occupation of the Provinces of Bosnia and Herzegovina by Austria, the Austrian Press entirely opposes the views enunciated by the *Times*.

London, 24th: The Russian Press, in discussing the Eastern Question, publish articles of a pacific nature.—A reign of anarchy prevails in Khokand, revolts being of frequent occurrence.—The Kiptschak tribes have risen against the neighbouring Russians; three thousand eight hundred of the former have been killed in a recent unsuccessful attempt to hold the fortress of Mamanghan.—Mr. Ferry has been elected Vice-President of the United States.

25th: Latest advices from Turkey state that Montenegrin troops, to the number of 6,000 with 12 guns, are at present encamped on the plains of Grahovo, situated on the Herzegovinian frontier.—Obituary—Cardinal de Rauscher and Archbishop of Vienna.

PASSENGERS SAILED.

Per P. and O. Str. *Pekin*, 22nd:

FOR SOUTHAMPTON.—Mrs Sargent and two children, Miss Howell, Mrs Hercules G Ross, two children and European female servant, The Rev E N Dickenson, Mr Richard Williams, Mr Harry Rives, Mr D E Lindsay, Mr and Mrs Hurst and two infants, Mr Nelson Gerlside, Mr A D MacGregor, Mr E A C Campbell, Captain F T Good, Major General Shakespeare, and Mr W Smithurt.

FOR BRINDISI.—Lieut-Col and Mrs G Battye, Mrs E E Seward, Mrs Hutchinson, Dr Wyndowe, Mr H McMaster, Mr C E G Crawford, Mr G W Dodsworth, Captain W Marshall, Mr S C Davidson, and Mr and Mrs T H Stewart.

FOR VENICE.—Mr Alfred King, Mrs Cunningham, Mr R Shute, and Mr E Crawshaw.

FOR ADEN.—Surg Gen Johnson.

FOR SUEZ.—Mr Brunton.

PASSENGERS ARRIVED.

Per P. and O. Str. *Cathay*, 24th:

FROM SOUTHAMPTON.—Mrs Barns, Rev Mr and Mrs Ffennell, Mr and Mrs T L Wardle, Mrs S N Halsey and infant, Mr and Mrs G Butt, Miss Phillips, Major and Mrs R Beadon and infant, Major and Mrs Cadell and two infants, Mrs Laidlaw, Col H Mills, Mr J White, Miss White, Miss Blackader, Mr T Barnard, Mr J C Hammer, Mr J W Tawney, Mr J W Anderson, Mr and Mrs T Murray, Miss W F Greenfield, Mr A C Maitland, Mr C Warwick, Mrs Coates, Miss Smeaton and sister, Miss A W Hill, Mrs Lane, Miss Betts, Mrs Glover, Miss Wingate, Mr and Mrs G Ouseley and infant, Mr J J McCabe, Mr L Argenti, Mr W Johnson, Mr H Holmes, Mrs McDonald and child, Miss Phayre, Mrs and Miss Allen, Mr R H Adams, Mr Holroyd, Mr M Betagh, Mr W Aspden, Mr W G Taplin, Mr B Urwick, Mr W Knowles, Condr M Curew, Mr C Peach, Mr J Lightty, Mr and Mrs Bowack and two infants, and Mrs Baysford.

FROM BRINDISI.—Dr R J Scott, Mr S L Macnaghten, Mr C Lawson, Capt J W Tucker, Surg-Major H J Haslett, Mr J Young, Major H Blair, Mr D R Lyall, Mr J Whitefield, Mr E S Hunt, Mr W C Capper, Col H Fraser, Mr C Tweedie, Capt C E Hunter, Mr Beardmore, Mr G Hunt, Mr R B Rust, Mr G Gregory, Mr C Gregory, Mr Connors, and Mr Tyney.

FROM VENICE.—Mrs C Ollivant, Mrs A Ollivant, Mr and Mrs J Matheson, Mr J Bird, Mr Cargill, Mr Thompson, Mr G Teske, Mr and Mrs Brandenburg, Mr G Bois Mr E Renaud, Mr De Courcy, Mr P F C Johnson, Mr J S Burn, Mr J Sutherland, Dr Huc, and Mrs Lamb.

Domestic Occurrences.

BIRTH.

NAVALKAR—November 25th, at Khetwadi, the wife of Rev. Ganpatrao R. Navalkar, Free Church Mission, of a daughter.

MARRIAGE.

NIMMO—SALMON—November 20th, at St. Thomas Cathedral, Bombay, Major T. Rose Nimmo, Bombay Staff Corps, to Rosanne Jane, only daughter of the late Capt. H. L. Salmon, 2nd Bombay Light Cavalry.

DEATHS.

MORRIS—October 22nd, at Mornington House, Clapham Road, Mrs. J. Morris, aged 64 years.

BOWMAN—October 25th, at Springwell House, Clapham Common, John Bowman, Esq., formerly of Bombay, aged 83 years.

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